









Plague Medicines (d 1826 Gr. VI.

Henry ROYAL COLLEGE OF PHYSICIANS
OF LONDON

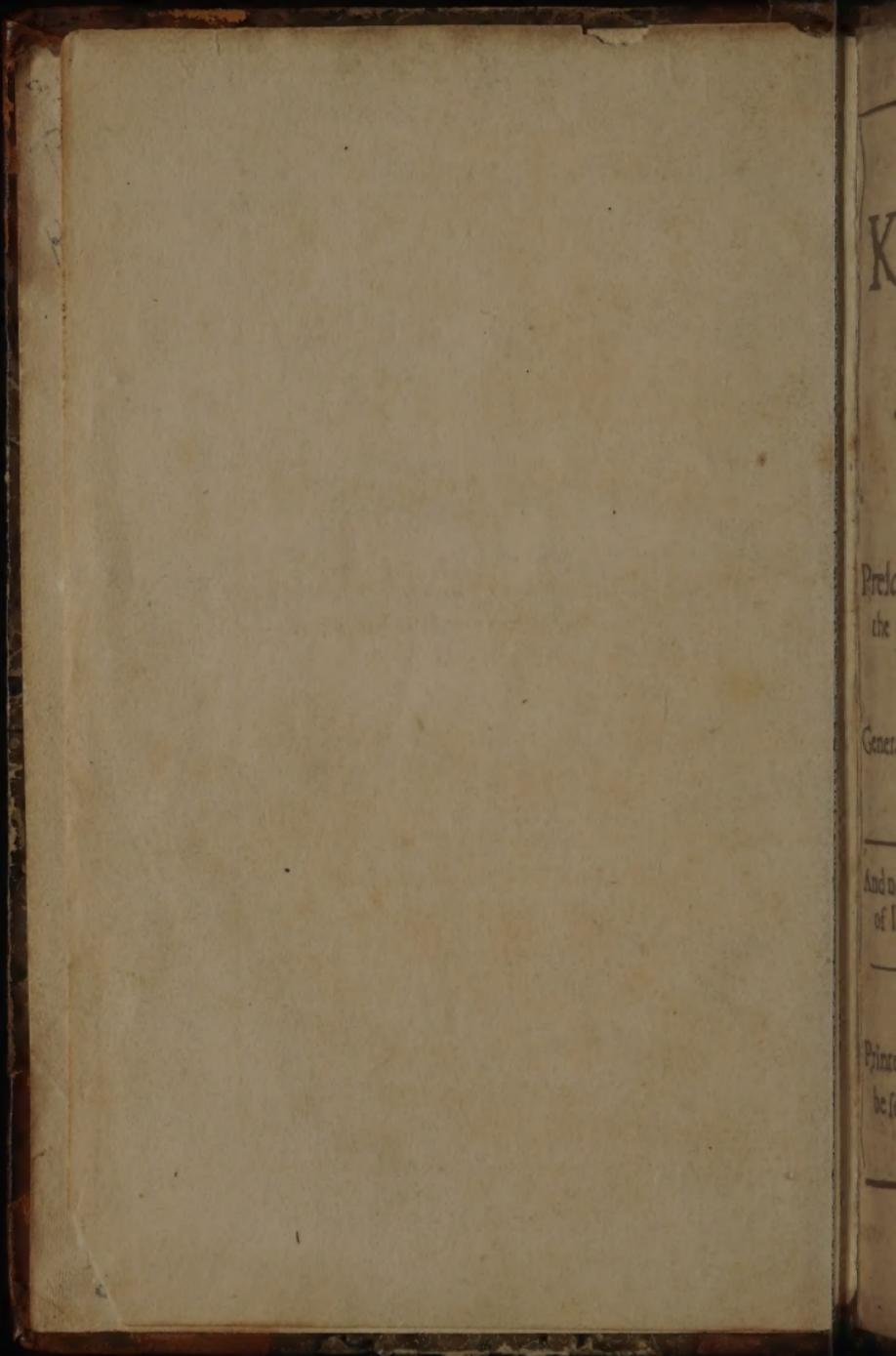
a little popular tract, which
contains extracts only from the
official prescriptions named in
the title: mingled with religious
scrutinies. It is very rare: I
have seen no other copy. J.T.P.

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THE
K I N G S
Medicines
For the Plague.

Prescribed in the year, 1604. by
the whole Collodge of Physitians, both
Spiritual and Temporal.

Generally made use of, and approved in the
years, 1625, and 1636.

And now most fitting for this dangerous time
of Infection, to be used all England over.

L O N D O N :

Printed, for F. Coles, and T. Vire, and are to
be sold at their Shops in the Old-Baily,
and without Newgate. 1665.

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Medicines
For the People





The Kings Medicine against the Plague of the Body.

The First Part.

Take Sage of Vertue, Rue, (otherwise called *Herb-of-grace*) Elder leaves, red Bramble leaves, and Wormwood, of each of them a good handful; stamp them all together, and then strain them through a fine linnen cloth; and put to the juyce a quart of very good white Wine, and a good quantity of white wine Vinegar: mingle them all together, and put thereto a quarter of an ounce of white Ginger, beaten to small powder, use to drink this *Medicine* every morning fasting (for the space of Nine dayes together) the quantity of a spoonful at a time; and this will (by Gods help) preserve you for the space of a whole year.

The Kings Medicine

The Kings Medicine, for this present year,
against the Plague of the Soul, and the
effect thereof.

Take the herb of Vertue, (the doing of
God, Psal. 34. 14.) & the herb of Pat-
ience (her wile called a waiting upon the
Love, Psal. 37. 7.) wherewith possesse your
Souls, Luk. 21. 19. Instead of Herb-of-grace
take another called Christ's-grace; and in
the place of Elver-leaves, Elders & samples;
following & imitating the Elders of Isra-
el, 1 Chron. 21. prostrating your seldes
before the Majesty of God. Let not two
things be the ingredients of this Spi-
ritual Kings Medicine, which are in the
world, ^{as} the Bramble and the Wormwood.
Leave out the proud Bramble and his leaves,
For he would exalt himself above the other
trees, Psal. 9. 15. Secondly, leave out also
the bitter Wormwood of hate and envy;
and according to the Counsel of God (the
best Physician) Deut. 10. 18. Let there not
be among you any root of bitterness & Worm-
wood. Instead of these two, take the
humble Figgetree and his leaves, who would
not exalt himself above others, Judg. 9. 11.

Mingle

for the Plague.

Mingle herein the broad Figge-leaves of
Lowliness, humbling your selves under the
mighty hand of God, 1 Pet. 5. 6. Covering
your good works (as the Fig-tree his sweet
fruit) with the broad leaves of humility.
Take of each of these a good quantity, &
be abundant in good works, and in the work
of the Lord (as the Apostle speaketh) being
filled with all fulness of God. Eph. 3. 9. Strain
these through the fine strainer of upright-
ness & integrity, walking uprightly, Psal. 15.
Avoynge all hypocrisie, and laying aside all
guile and dissimulation, 1 Pet. 2. 1. Instead
of white Ginger, put thereunto the hot
Ginger of Love towardss God and thy
Neighbour: let it be white and pure, los-
sing without dissimulation, Rom. 12. 9.
Further, hot and fervent. Above all
things, having fervent love among you,
1 Pet. 4. 8. Break with the stumper of ob-
edience & humility; the hardness of thy
heart: Let it smite thee as David did,
make as it were a small powder of it
through humility: and if to day thou
hearest the voice of the Lord, harden not
thy heart, Heb. 3. Instead of white Wine,
put to the syuce of these; The perfect
white and pure Wine, that is, the Blood

The Kings Medicine, &c.

of Jesus Christ ; and the lowre Vinegar
of his death and passion : For, only by
the vertue of this, the Medicine must o-
perate. Use to take in this Medicine e-
very day fasting : sometime outwardly
and corporally (when in publick Cala-
mity it is appointed by the Superior
Power, to remove a present Judgement)
but alwayes inwardly and Spiritually,
loosing the bands of Wickednesse, taking
off the headie burthens, letting the op-
pressed go free ; covering the naked, deal-
ing thy bread to the hungry, Isai. 5. 8.
Use this, I say, not for the space of nine
dayes together, but the whole year, yea
all the dayes of thy life. So continuing
in the Lord, Phil 4. 1. and being not weary
of well-doing, 1 Thess. 3. 13. And this will,
by Gods help, Preserve you from the
Plague of the Soul, and the Infection of
the World. I say, not a whole year ;
but all thy life time, till against the fu-
ture Resurrection, both with Body and
Soul, thou mayest live eternally.

¶ ¶ ¶ ¶ ¶ : ¶ ¶ ¶ ¶ ¶

The



The Kings bodily Medicine

after Infection: 3 days

The Second Part.

If it fortune, that one be striken with the Plague before he have taken the former Medicines; then take the things rehearsed, and put thereto a Spoonful of Bettony water, and as much Scabious water, and a pretty quantity of fine Treacle, and temper them well together, and let the Patient use to drink it often, and it will expel the venome or poison forthwith. But if the Botch do happen to appear, then take a good quantity of Elder-leaves, red Bramble leaves, and Mustard seed; stamp them well together, and make a Plaister thereof: apply it to the sore, and it will draw forth all the venome and corruption.

The Second part of the Spiritual Medicine.

If it fortune, that thou art striken with the Plague, before thou hast taken in the former Kings Medicine of Repentance, then take the things afore rehearsed: and lett in thy Affis-
tion

The Kings Medicine

tion thou wax impatient, put thereunto, not the Balm of Giliad, Jer. 46. 11. But the Spiritual Treacle and Mithridate of the consideration of Gods Will & Providence, Psal. 39. 9 opening not thy mouth because he doth it; and holding, that nothing can happen unto thee without his appointment. Further, that thou shouldest not distrust or dispair of the remission of thy sins, of the health of thy soal, and of the goodness and power of God the Physitian; Instead of Betony water, put thereto a good quantity of that *Aqua Benedicta*, of that blessed water of Gods mercy, praying with David, Take away, O Lord, the trespasses of thy servant, 2 Sam. 24. 10 and wash me that I may be whiter then snow, Psal. 51. This will cool the heat of thy Conscience, and comfort thy meary bones. Add as much of the water of life, Joh. 4. 10. which is poured into our hearts by the holy Ghost, unto everlasting life. Fetch it by prayer, of Christ the Physician and Doctor of our souls: for he doth give it to quench our thirst, John 4. 14. Put hereunto thy Baptism water, representing the blood of Christ Jesus; It is one of the three witnessess 1 John 5. Assuring thee of the remission of thy sins. Leave out Scabious water, I mean that Scabby holy water, with the Bulls and Indulgences of the Antichrist; for it will make thee

for the Plague.

to get scabs and sores in thy soul, and be unto thee, not the water of Life, but the water of Death. Adde also a good quantity of that comfortable *Treacle of hope*, with the consideration of the future glory, being sure that thy Redeemer liveth, and that thou shalt see him with thine eyes, *Job 19.25*. Mingle and temper thus well together, this Patience, Faith, Confidence and Hope, and let the Patient that is infected with either of them both; use to drink this Kings Medicine often; let all his life, in health or in sickness, be a continual repentance and meditation of those things, and it will expel the veyome of his sin, of impatience, distrustfulness, and immoderate fear. But if the filthy botch of impatience, distrustfulness, and immoderate fear do happen to appear: then instead of *Elder-leaves*, take a good quantity of Elders examples: the Faith of *Abraham*, Patience of *Job*, the Hope of *David*, and take (my brethren) the Prophets for an example of patience in suffering Adversity, *Sam. 5.10*. Further, take also the Mustards seed of Gods word, *Mat. 13.31*. With the excellent Commandments, Admonitions, Promises, and Comforts contained therein: mingle these together, consider upon them, make a Plaister of them, apply it to thy sore, it will draw forth the yea-
nome

Several Medicines

nome and corruption of impatience, distrusts fulness, and immoderate fear. The *Mustards seed*, as *Pliny* doth witness, is both *purgativum* and *Curativum*, it purgeth the body of ill humours, and cureth the venomous biting of a Serpent: even so the Spiritual *Mustard seed* of the Word, purgeth and avoideth the evil humours of the soul, and healeth the venomous biting of that old Serpent the *Devil*.



Sundry Medicines for the Plague.

Those that fear the Plague, and are not infected, let them take of this drink hereafter following, which is twice in every week half a spoonful at a time: it hath been observed, that never any one died of the *Sickness*, that did take it in time.

Take three pints of Malmsey, a handful of Rue, as much Sage, boyl these to a quart; then strain out the herbs, & then take an ounce of Long Pepper, Vinegar, & Nutmegs, all beaten small in a Morter, & put into the wine, & boyl it a little, then take it off, & put into it one ounce of Mithridate,

for the Plague.

thridate, two ounes of the best Treacle, and a quarter of a pint of Aquavitæ, and put all into the Wine, and so keep it.

The use of it.

If any be infected, Take one spoonful of it as soon as the party doth presume himself infected, luke-warm, & so go to Bed, and sweat two or thre hours, & then dry the Body well, and keep warm, and drinke no cold drinke, but warm drinke & caudels, & posset-drinke with Marigold-leaves, and flowers; and let the Party sweat, and be well dried with warm cloaths; and so long as the Party is ill, take a spoonful morning and evening.

These things ought duly to be looked
unto, viz.

IT is very convenient, þ you keep your houses, stræts, yards, backsides, sinks, and kennels sweet & clean, from all standing Puddles; Dunghils, & corrupt moystures, which engender stinking savours that may be noysome, or bræd Infection: nor suffer no Dogs to come running into your houses: neither keep any [except it be backward in some place of open Air]

Sundry Medicines

for they are very dangerous, and not sus-
terable in time of sicknes, by reason they
run from place to place, & from one house
to another, feeding upon y unclean things
that are cast forth in the streets, and are a
most apt cattel to take Infection of any
sicknesse, & then to bring it into y house.

For Ayring your Rooms.

Air your severall Rooms with Charecole-
ires, made in stone Pans, or Chaffing-
dishes, and not in Chimnies: set your
Pans in the middle of the Rooms; air es-
every Room once a week, at the least, and
put into your fire a little quantity of
Frankincense, Juniper, dried Rosemary, or
of Bay-leaves.

To smell to.

The root of Eaulas Campana, steeped in
Winegar, and lapped in a handkercher, is
a special thing to smell unto, if you come
whers the Sicknesse is.

To taste, or chew in the mouth.

The root of Angelica, Setwall, Gencian,
Valerian or Sinamon, is a special preser-
vative against the Plague, being chewed
in the mouth.

To eat.

Eat Sorrel steeped in Winegar, in the
morning

for the Plague.

morning fasting, with a little bread and butter: Horrel sauce is also very wholsom against the same.

To drink.

Take Rue, Wormwood & Scabious. Steep't in Ale a whole night, and drinke it fasting every morning.

Another.

The Root of Emula-Campana, beaten to powder, is a special Remedy against the Plague, being drunke fasting.

Another.

If any feele themselves already infected, take Angelica water mixt with Mithridatum, drinke it off, then go to bed & sweat thereon.

Another special preservative.

Take an Egge, make an hole in the top of it, take out the white & the yolk, and fill the shell only with Saffron, rost the shell and Saffron together, in embers of Char-coals until y shell war yellow: then beat shell & all together in a Morter, with half a spoonful of Mustard seed: Now so soon as any suspition is had of Infection, dissolve y weight of a French Crown in ten spoonfulls of Posset Ale, drinke it luke-warm, and sweat upon it in your naked bed.

Drink

Sundry Medicines

Drink for ordinary diet.

Soone as you can, let y^e patients ordinary drink be good small Ale of 8 days old.

For Vomiting.

Vomiting is better than Bleeding in this case, and therefore provoke to Vomit soone as you can.

To provoke Vomiting.

Take thre^e leaves of Elstabeccⁱ, stamp it, and drink it in Rhentish-wine, Ale, or Posset-Ale.

For Purging.

If the Party be full of grosse humors, let him bleed immediately upon the right Arm, on the Liver vein, or on the Median vein, in the same Arm: so as no sore appear the first day.

A very wholesome water to be distilled.

Steep Sorrel in Winegar 24 hours, then take it out, & dry it with a linnen cloth, then Still it in a Limbeck, dring four Spoonfuls with a little Sugar, then walk upon it till you sweat, if you may; if not, keep your bed and sweat upon it. Use this before Supper on any evening.

If the Patient happen to be troubled with any swellings, botches, carbuncles, let him sweat moderately, now & then.

Outward

for the Plague.

Outward Medicines to ripen the Sore.

Take the root of white Lilly, roast it in a god handful of Sorrel, stamp it, and apply it thereto very hot; let it lye 24. hours, and it will break the Sore.

Another.

Take a small quantity of Leaven, a handful of Mallows, a little quantity of Scabias, cut a white Onyon into pieces, with half a dozen heads of Garlick, boyl these together in running water, make a Poultas of it, and then lay it hot to the Sore.

Another.

Take a hot Loaf, new taken out of the Oven, apply it to the sore, & it will doubtlesse break the same; but afterward bury the same Loaf deep enough in the ground, for fear of any Infection: for if either Dog, or any other thing, do feed thereon, it will infect a great many.

For Ayring Apparel.

Let the Apparel of the diseased persons be well and often washed, be it linnen or wollen: or let it be dried in the Sun, or over Pans of fire, or over a Chafingdish of Coals, & fume the same with Frankincense, Juniper, or dried Rosemary.

W

To

Sundry Medicines

To preserve from the Infection of the Plague.

Take Garlick, & pele it, & mince it small,
put it into new milk, & eat it fasting.

To take infection from a house infected.

Take large Onions, peel them, and lay
three or four of them upon the ground: let
them lye ten days, & those peeled Onions
will gather all the Infection into them
that is in one of those Rooms: bat bury
those Onions afterward deep in y ground.

Against the new burning Feaver.

If the Patient be in great heat, as most
commonly they will: take of fair running
water a pretty quantity; put it on a Cha-
ngdish of coals, then put thereinto a good
quantity of Sanders beaten to powder, &
let it boyl half an hour between two
dishes: that done, put a couple of soft lin-
nen clothes into a dish, wet y clothes well
in water & Sanders, & apply the same so
hot as you can suffer it to your belly.

To provoke sleep to the sick Persons that are
diseased, either with the Plague, or

the hot Feaver.

Take of Womans breake-milk a good
quantity, put thereunto of y like quantity
of Aunc-vitæ. stir them well together, &
moystern therewith the Temples of the
Patient,

for the Plague.

Patient, and his Postriis ; lay it on with some feather, or some fine thin ragge.

Butter-milk, in this Contagious time, is generally wholesome to be eaten, & is a good Preservative against either the Plague, or the pestilent Feaver.

A general Prayer to be used in private Families, in this time of Visitation.

O Lord God, great Jehovah, thou merciful Creator of man, & founder of Heaven & Earth, we most miserable and dejected sinners) here present ourselves before thy heavenly throne, intreating thee to look down upon us, poor distressed offenders ; we confess we are unworthy of the name of thy Children, we have despised thy Laws, and forsaken thy Wayes, made slight of thy Words, & refused thy Chastisements, without thinking what we deserve : We have not feared thy Judgements, nor dreaded thy Threatnings ; We have not sought thy Favours, nor listned after thy Mercies ; We have winked at our small Sins, and smothered our great Sins ; We have drawn down thy Judgements now upon us, & thou hast justly sent the Plague of

Comfortable Prayers.

Pestilence amongst us : Our sins are manifold, our transgressions without number, they have even sought for vengeance, and now, according to our deserts, thou hast sent the destroying Angel to mark us out for Death. The Graves seek to devour us, the Wells to wile us, Death & Time are agreed to carry us away ; but in thy merciful help only there is hope, & on thee we depend for help ; O help us good God, O spare us sweet Saviour, and as thou didst spare in the time of King David, and charged'st the destroying Angel to cease ; so we beseech thee now to spare thy people, cease thy anger, take we intreat thee this Plague of Pestilence from us ; withhold back thy wrath, and as thou spared'st the repenting Ninivites, so make us repent, and save this City and Nation. O Lord, help us unsigneidly to bewraye our former life past, and seek effectual amendment for a better life hereafter, to which better life presently bring us, Lord we beseech thee, & therein hold us for ever by the power of thy grace in Jesus Christ, to whom with thee, O Father, & the blessed Spirit, be glorified by us, for all thy mercies on us, now & ever, Amen.

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Comfortable Prayers.

A Prayer for those that are not visited.

Oh most mighty and merciful Lord God, in whose hands are health and sicknesse, who at thy pleasure canst kill & comfort; I do confess, that my sins call louder for Justice, than I can cry for Mercy; and I deserve all plagues and punishments in this life, and the plague of plagues in the life to come, damnation both of body & soul: but, Oh Lord, be thou more merciful, then I can be sinful, & in Jesus Christ be reconciled unto me, and purge me, & cleanse me from all my sins: and I beseech thee, Oh heavenly Father, at whose commandment the Angels passed over the houses of y^e Israelites, when it struck y^e Egyptians, (if it be thy blessed will) y^e this present sickness may pass over me & my family. We do confess, Oh Lord, that I and others have deserved the plagues of Egypt: but, Oh Lord, howsoever keep us from the greatest Plague, which is hardnesse of heart: and if it be thy pleasure, withhold thy heavy hand from us: Do not correct us in thine anger, nor yet chaste us in thy heavy displeasure, but in thy Mercy release us;

and

Comfortable Prayers.

and if it be good unto thee, that I and others should taste of this bitter Cup, strengthen our Faith, encrease our Hope, augment our Patience, that so we may rest in thy Peace, rise in thy Power, and remain in thy Glory, and that for Christ Jesus sake, in whose Name we farther call upon thee, Our Father which art in Heaven, &c.

A Prayer for those that are visited.

O Lord God, thou best Physician, both of our Souls and Bodies, who canst bring to the Grave, and pull back again Whom thou pleasest, which wert moved at the Prayers of Moses for others ; of Ezekiah for himself : O Lord, hear me for others, others for me, and all of us for thy Son : and look with the eye of Mercy upon me, whom it hath pleased thee, at this time, to visit me with the Plague and Sickness. O Lord, I am held in thy fetters. O thou which hast bound me, loose me, and if it tend unto thy Glory, and my god, restore my health unto me. O Lord, I have been an unprofitable Servant all my life time : O then let me not then be bereft of the life of nature,

Comfortable Prayers.

nature, when I begin the life of grace : but if thou hast disposed of me otherwise, encrease my Patience with my pains : shew thy strength in sustaining my weakness : and be my strong Fortress in this hour of my Tryal : Give me grace to apprehend, and apply all the Merits and Mercies of Christ unto my Soul : And, O Lord, let thy Comforter oppose the Tempter, in such a measure, that he may not prevail against me ; but as thou makest me like Lazarus, full of Sores, so also let thy Angels carry me into Abrahams bosome. O Lord, I intreat, let me obtain even for his sake, for whom thou hast promised and bound thy self, to hear and help the Afflicted, even thy Son, and my Saviour, Christ Jesus : To whom with thee, and the blessed Spirit, be all praise, &c.

A Sovereigne

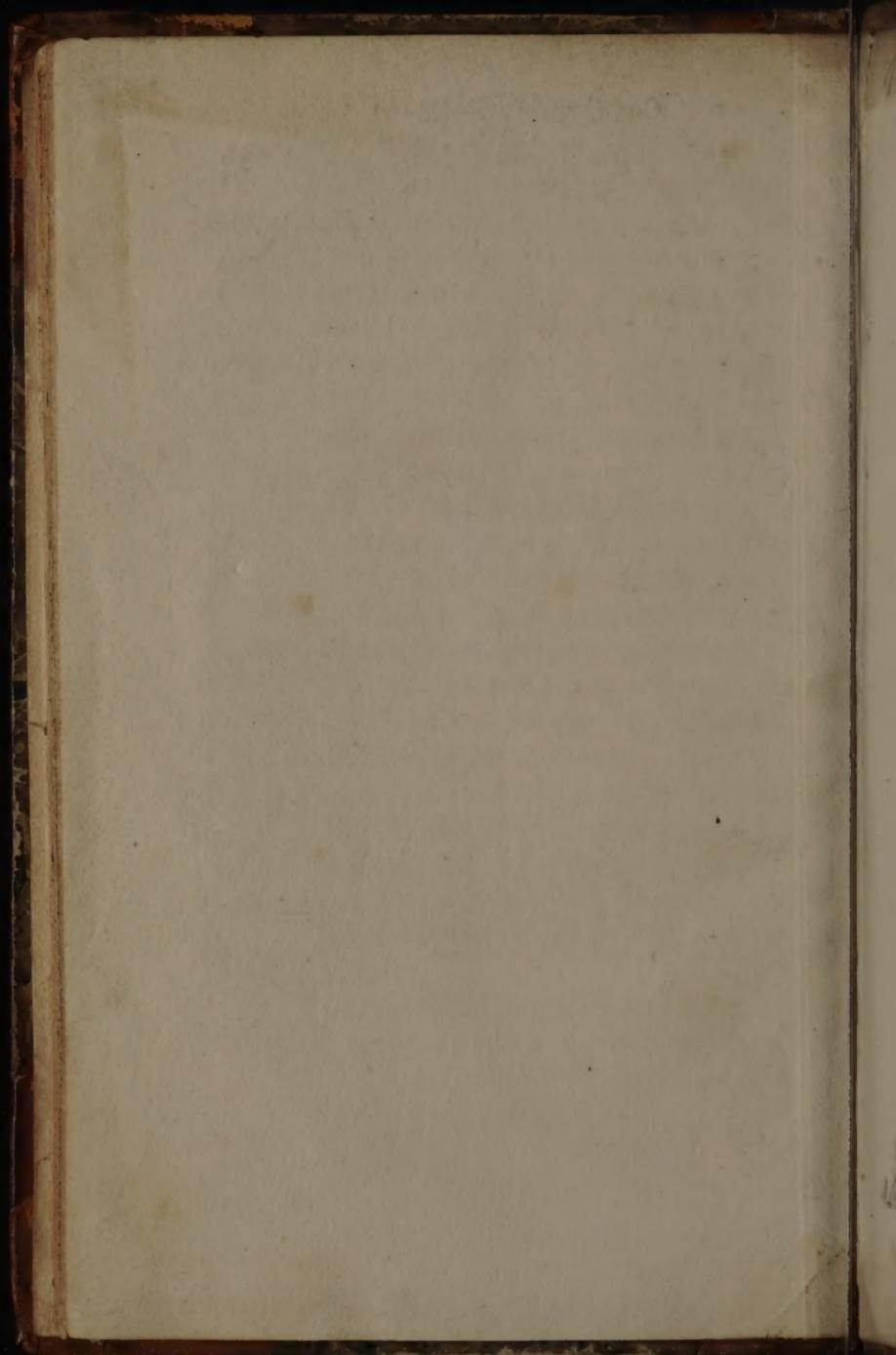
A Sovereigne Medicin against the Plagues,
both Preservative, and Curative.

¶ 2 Chfon **D**rink a good draught of Josiah's
¶ 14. 27 a humilitie next thy heart, then
¶ Jon. 3. 8 take a dose of Nineveh's **h** repentence
¶ well soaked, or steeped, in the vessel
¶ Psal. 51. of a broken and a contrite **e** heart,
¶ 17. 6. well seasoned with truth and sinceri-
¶ ty at the bottom; then let all these
¶ Psal. 6. 6. boyle well together in a good quanti-
¶ ty of Davids **a** tears; and when thou
¶ hast done thus, then spread a broad
¶ plaister of Gods grace, and bind it fast
¶ to thy Soul, with the swadle-band of
¶ Ed. 7. 14 Love, and serious **e** Consideration;
¶ then cast away all thy old infectious
¶ Col. 3. 5. Garments of **f** sin and iniquity, and
¶ 6. 7. 8 put on the robe **g** of righteousness,
¶ Isa. 61. and the garment of praise: then take
¶ 10. 11. up as good a quantity of Joshua's **h**
¶ Josh. 24. Resolution as thou canst well bear;
¶ 15. and so walk up & down in those plea-
¶ Rom 6. 4 sant fields, called Newness **i** of Lifes;
¶ Prov. 23 and follow thy Calling in the fear **k**
¶ 17. & 14 of God.
¶ 26. All which being truly and carefully
observed will undoubtedly & infal-
libly preserve thee from the danger of
all Plagues whatsoeuer.

Signatum Cœli.

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